Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MISS BAILLIE ON THE NATURE OF CHRIST.

This is a modest, unpretending work, the design of which is to ascertain by a comparison of various passages of scripture the doctrine of the New Testament concerning the nature and dignity of Jesus Christ. It is by a lady, whose name has been long familiar to the literary world. We believe it is more than thirty years since Miss Baillie produced her dramatic works. It must, therefore, be with her matured judgment and the seriousness of advancing years, that she has published some of the results of her religious inquiries. We select a few extracts from this little work, well assured, that whatever may be the diversities of opinion as to the conclusions to which the author herself seems to have been led, none will fail to admire the modesty and charity she has displayed.

It is to save the diligent and well-intentioned, as well as the impatient and the indolent, a salutary task, which they would never, perhaps, execute in this way to their own satisfaction, that I offer to the public the following pages. Taking the common version for my guide, no injury, at least, can be done to the established doctrine of the church; for the learned divines who made that translation, under authority, were all professed believers of the established doctrine, and would therefore naturally give that sense to the words of every passage which was most favorable to their own tenets. I am no scholar; but when I admit this to be the case, I would not be understood to consider want of learning as any disqualification for a task like the present. On the contrary, it is perhaps an advantage, by suppressing all presumptuous desires which learning might create to correct the established translations of particular texts, and thereby attempt to bias the opinions of others from slight and inconclusive differences. Good intentions, a clear common understanding, and the absence of those acquirements which naturally impose an authority over the judgments of men, are the best qualifications for such an undertaking.

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I hope it is not presumptuous to suppose that these extracts may be of use to such Christians, who, with the best dispositions and a humble diffidence of their own judgment, still find it impossible to believe sincerely in the doctrine of the Established Church on the points in question, and suffer from it great unhappiness in their own minds. Seeing the whole which the New Testament declares concerning the dignity and nature of our blessed Saviour set before them at once, freed from the disjointing division of verses, they will perceive on what authority the doctrine really rests; and if they cannot satisfy their minds by any decided belief, will at least feel less uneasiness in being led by the dictates of their own reason to dissent from it. It may also prevent them from thinking it is necessary, in all points of faith, to agree with those whom we join in public worship, since *all* Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture.

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Above all, I hope, that a serious perusal of the preceding extracts will incline the reader, what conclusion soever he may draw from them, to feel charitably towards all who differ from him in opinion; knowing that piety to Almighty God, and gratitude to his Messiah, with the generous impulses and virtuous actions naturally flowing from such sentiments, belonging exclusively to no sect. Had unity of faith been necessary to salvation, we must suppose that God, by the operation of his Holy Spirit, would have bestowed such unity on sincere Christians. It will be the good intention and sincerity with which we examine Scripture, not the result of that examination, for which we shall be called to account. And let us consider how little difference, as to the effects upon our hearts and conduct, a difference of opinion on various points of faith is calculated to produce.

DEVOTION.

From an article in the Monthly Repository, entitled 'Sabbath Musings,' we take some extracts on the privilege and delight of communion with God.

O how merciful is the injunction to man to pray! If there were no such injunction who would not eagerly snatch the permission? What spirit is there that never needs rest, or can be happy without a home? And where is there a rest, where a home, but in communion—private communion—with the Father of the spirit? In sleep there is a rest for the body; in incessant change of objects there is refreshment for the intellect; but for the spirit there is or ought to be no sleep, and endless vicissitude brings weariness; and of the many refreshments which are perpetually administered by Providence, none are wholly and permanently satisfying but intercourse with itself. The natural influences of grief are strengthening and cheering when the clouds are overblown; the effects of sudden joy are often salutary as sweet; the exercise and growth of a healthful intellect affords delights which can be understood only by sympathy; and human love can fully satisfy all but an immortal spirit, can satisfy even an immortal spirit often and long together—but all these are not enough. Grief and joy come seldom and soon pass away; the intellect sickens at times; and as for human friendship, what two minds ever were as one in their progress, their experience, their earthly destiny, their heavenly capabilities? What spirit, however purely and firmly wedded to another, has not in its bitterness sighed, "I am alone!" or in more peaceful moments breathed, "Father, there is none but thou!" Where has not absence, estrangement, or death, sooner or later, worn or snapped the bond, and left the spirit unsupported? This failure of early sympathy is a necessary consequence of that spiritual advancement which, though it confers a more than counterbalancing bliss in the formation of nobler attachments, yet cannot stay the tears which hallow the remains of buried friendships; and if, in some rare instances, minds advance together, it can only be for a while—only till the messenger, whom they know to be on the wing, appears to bear one away. In all earthly changes there is life, there is hope, there is joy; but there is no rest—and the spirit must have rest. Of even this place I should grow weary if its mutable elements were all—if the springing and fading flowers, the moving clouds, the ivy-clad trunks which bear within the seeds of decay, were all—if they were no eternal presence pervading and vivifying all, and uniting the many parts into one whole; and in the same manner would the elements of human experience be received at times with disgust if the same eternal presence were not there to sanctify their influences.

There are some who feel this perpetual presence a restraint; or rather, who, when they remember it, imagine that a perpetual consciousness of it would be a restraint. I wonder such do not feel the atmosphere stifling, the light of day oppressive, and the motion of the life-blood a perpetual curse. Such surely imagine that the Divine presence is alike to all, uncongenial to all. They know not that it is tender to the weak as the downy pillow to the wearied head; animating to the strong, bright to the eagle-eyed, and most awful to the high-minded, to whom the awe of purity is bliss. They know not that when a burst of song comes from young lips, as the sun breaks through the clouds, it is an acknowledgement of the presence of God. They know not that when the hands of the sleeper are folded on his breast, it is a sign that he closed his eyes amidst a blissful sense of security. They mark not on the brow of the thoughtful, in the eye of the pure, in the erect port of the free of soul, the testimony that because God is within them these are what they are. Those who fear and dislike this perpetual presence, ever conceive of God as apart though present. They compare his stability, his ultimate purity, with man's change and progressiveness. But, one and immutable as God surely is in himself, to the experience of man Deity is progressive; and hence it is that the home of the human spirit is in God. The spirits of men are progressive at different rates, so as to preclude permanent companionship - lasting dependence: but the revelation of Deity is so unremitting, so exactly apportioned to the discernment of the worshipper, so perfectly congenial to his wants desires, and hopes, that the repose of dependence may be as entire as the freedom of action which such congeniality inspires. Therefore is it that communion with God becomes more precious as life advances, that devotion changes its character perpetually, while the attributes of its object are unchangeable. Therefore is it that the aspirations of piety arise in individual minds through every region, from the low desires and fears of the infant, to praise akin to that which ascended from the hills of Galilee.

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Praise, praise alone shall be the end, as it ought to be the beginning, of devotion, though praise must change and advance its character as the mind of the worshipper advances. The infant's first communion should be praise. He knows or ought to know no fear; he knows or ought to know no want: for what then should he petition? When he learns that others have wants, he begins to petition for them, and in time for himself. When he becomes a subject of conscience, he is led to confession and intercession. All this time praise should be the beginning and end of his communion: praise, first for the low good of which alone he is sensible; then for each new glimpse of glory which his opening vision reveals, till his thanksgivings reach the ends of the earth and compass the starry heavens. Of the more sacred heights and depths which teem with realities instead of shadows, he knows not yet, nor has he learned to praise creative and preserving power as manifested in the external creation for its true grandeur and ulterior purposes. Of the spiritual creation he knows nothing till long after he has been accustomed to adore the Maker of unnumbered worlds. When the rich mysteries of the sublimer creation become dimly discerned, he petitions less fervently for external good. As they wax clearer, his fears perish, his desires subdue, his hopes pass through perpetual mutations till they become incorruptible, and his praise is of a kindred nature, however far inferior to that of the unseen world. He thenceforth regards the moving heavens only as they are instinct with life; and, no longer calling inanimate forms to witness his praises, he appeals from the infant on his bosom to the archangel who suspends new systems in the furthest void for sympathy in his adoration of the Father of his spirit.—Of higher subjects of praise, man knows not, nor can conceive. It is bliss enough to discern the end of human worship, (in kind, if not in degree,) and in some rare moments, in occasional glimpses of a celestial sabbath to reach it.

O that our early sabbaths could bear something of this character! But as long as so many ranks of mind join in its services, those services must be too high for some and too low for others. Blessed is the season to multitudes, and holy its rites to innumerable worshippers. But its benefits are of a specific kind; its devotion is peculiar, and can in no degree supply the place of private communion. Alas, that for those who join not in its rites; and alas also for those who look not beyond its rites! Strange, that any should turn away coldly from the divinely-kindled altar, where multitudes are thronging to cast in their incense, and returning with the reflection of its glory in their faces! Yet more strange that any should avoid the still solitude where the fount of this glory welleth up forever!

STATE OF AFFAIRS IN DOVER, N. H.

We observed the statements, which the following article is intended to correct, soon after they were published. We knew them to be false, and have been waiting for those most interested to furnish, as we presumed they would, a view of the *facts*. The reply, which we now copy from the Unitarian Monitor published in Dover, is conclusive in point of fact, and praiseworthy for the calmness exhibited under great provocation.

The following passage, giving an account of the religious state of things in this town, is an extract from a letter of a gentleman in Northampton, Mass., to his friend in New York, dated June 22d, 1831. The letter was first published in the New York Observer, early in July, and has since been copied into the Philadelphian. We did not meet with it till last week, or we should have taken an earlier opportunity to correct its errors:—

"I have recently been a long journey into the eastern parts of this state, and from thence into New Hampshire and Vermont. In Dover, N. H. I found a most delightful state of religious things. Three years ago this place was famous, all the country over, for its vice and immorality, but now the reverse is the case. At that time the principal society was Unitarian, whilst the Orthodox church was a mere shadow. About this season Mr Winslow was settled, and by the blessing of the Lord, he has made this place a garden of the Lord. Seven individuals came forward and built him a large, handsome house of worship, which is now filled to overflowing every Sabbath. There has been an almost constant revival, and large accessions have been made to the church from time to time. Mr W. also told me, that more than a hundred stood waiting to profess Christ at the next communion; among whom were several who had till recently been influential members of the Unitarian church. This society is fast declining—not more than two hundred persons attending it in *all*!"

To those who are acquainted with the religious history and present condition of Dover, it is entirely unnecessary to say anything to correct the impression, the above statement is calculated to make; but as the letter, from which it is taken, has been published in two of the most ably conducted and widely circulated papers in the country, we deem it due to truth, justice, and the cause of Unitarian Christianity, to notice its errors and unfairness.

There is hardly an assertion in this extract, that is not, in a greater or less degree, false; and the whole is calculated to give a view of the past and present religious condition of Dover, very far from the truth. Let us examine them each in their order.

1st. "Three years ago, this place was famous all the country over, for its vice and immorality; now the reverse is the case." We were not aware before, that our reputation was so bad formerly, or that it is so good now. We hope and trust that we have improved; we should be sorry if all the means used to diffuse knowledge and communicate moral and religious instruction, had been ineffectual; but if we were famous formerly for our vice and immorality, we should think, judging from this extract, that we are, or ought to be famous now for the violation of one of the commandments, as important at least to the peace and happiness of society as any other, namely "thou shalt not bear false witness against thy neighbor;" and we doubt whether the former annals of our town can furnish an instance of worse moral obliquity and turpitude than that which dictated the above account of our community. There is an imputation in this passage against the former character of this place, which we believe to be unjust, or which, if true, might have come with a better grace from an old inhabitant, than from one who has recently come among us, in the character of a religious teacher. But if this account be true, that we were formerly an irreligious and ungodly people, famous all the country over for our vice and immorality, we would ask, what is the cause?—how came we to get into this depraved condition?

This brings us to remark upon the second assertion, namely, "at this time the principal society was Unitarian, while the Orthodox was a mere shadow." Here it was evidently intended to be implied, or at least the words in the connexion in which they stand do imply, that the Unitarian society was one of long standing, and that this depraved state of morals was the effect of Unitarian preaching. Can any thing be farther from the truth than this assertion, or more unjust than the imputation contained in this passage? In the days of Dr Belknap, the first and then the only Congregational society in this town was generally Arminian, and for a number of years very many of the intelligent and respectable inhabitants of the place have been Unitarians in sentiment; but they have never, till lately, had preaching that corresponded to their opinions, though they honorably paid their proportion to support such preaching as the majority preferred. From the time of Dr Belknap to the year 1824 or 5, when the Methodist society was established, there had been no preaching in town but Orthodox preaching, and during this period, the settlement of one Unitarian, now resident in South Carolina, distinguished for his literary attainments and moral worth, was prevented, and two individuals apparently firm in the Orthodox faith, but loose in their moral principles and conduct, were ordained, both of whom successively became a disgrace, not only to the clerical office, but to human nature. In the characters and preaching of these divines, who were settled as Orthodox, is to be found, if not the cause, at least some excuse for whatever of vice or immorality there may have been among us. We beg leave, however, to exempt from any imputation of this kind, the Rev. Mr Clary, the late minister of the first parish, a man sincere and honest in his opinions, devoted to his duty, and faithful, to the best of his abilities, throughout his ministry of 16 years. In September, 1827, the First Society of Unitarian Christians was formed. The proposition, we believe, originated with the young men, principally, and the first intention was only to form an auxiliary tract society; but so well-timed were the exertions, so great were the numbers of the Unitarians, and so strong was the support received from the wealth and intelligence of the town, that a respectable and flourishing religious society was immediately established. Professor Henry Ware, jr., then minister in Boston, opened the religious services of the society, and from that time to the present, it has never been without regular preaching. We never before heard it asserted, however, that it was at that time, or at any subsequent period, regarded as the principal society in the place, and we are much mistaken, if any member of the first Congregational society would now admit that it was, or that the Orthodox church was "a mere shadow," at the time of Mr Winslow's ordination. As it was composed of 12 males and 33 females, it must have had more *substance* than that of the Unitarian society, as in "the principal society," there was no church organized till the evening before their minister was ordained. Three years ago the Unitarian society were without a settled clergyman, without an organized church, without a house of worship; while at that time the Orthodox had a house of worship, a settled pastor, and the whole parish property, amounting to about $3000, of which the Unitarians had left them in quiet possession. We leave our readers, in view of these *facts*, to say which was the principal society three years ago. We are glad to hear, however, that we then were esteemed the principal society, for if we were then, we certainly must be now, as there has been a gradual but constant increase of our numbers, notwithstanding the loss of several families who have moved out of town.

3. "About this season Mr Winslow was settled, and by the blessing of the Lord he has made this place a garden of the Lord." The truth of this assertion must be entirely a matter of private opinion. We have no desire to derogate from Mr Winslow's usefulness or influence. We give him full credit for his untiring zeal and devoted labor, but as there has been constantly a Methodist and a Unitarian minister in the town, a Calvinist Baptist almost constantly, a Catholic Priest a large part of the time, a Universalist preacher frequently, and one or more Free-will Baptist preachers a large portion if not all of this time, we think that if the place has been made a garden of the Lord, and a state of things the reverse from vice and immorality produced, a part of the improvement might be ascribed to the influence of these gentlemen; but if any think it is to be ascribed wholly to Orthodox faith, or Orthodox preaching, we are not disposed to quarrel with them upon the subject.

Upon the two next assertions, we have nothing to remark. As we write merely in self-defence, and these assertions relate exclusively to the situation of the first parish, it is unnecessary for us to say anything respecting them. We may merely observe, however in passing, that as we have lately heard of offers of seats "gratis" being made, that there must be a few unoccupied pews, though we are aware that the house is very well filled.

"Mr W. also told me," the writer goes on to state, "that more than a hundred stood waiting to profess Christ at the next communion, among whom were several who had till recently been influential members of the Unitarian church." The communion, to which reference is here made, was administered a few sabbaths since; but the number which exceeded a hundred in June, had diminished at least one half, by the first of August, as there were but 51 to make the expected profession; and we have yet to learn that any of these had ever been influential members of the Unitarian church. One female member of the Unitarian church, who formerly belonged to the Orthodox church, and obtained a dismission in order to connect herself with us at the time of our organization, absented herself from our services and communion nearly a year ago, and has since, we believe, connected herself with her former church. This is the only instance in which any one has withdrawn from our communion, and we leave it to our readers to determine how far this one female, who withdrew from us in fact nine months ago, makes "several who had till lately been influential members of the Unitarian church."

If by the term church, however, this writer, or his authority, meant simply the society, the congregation, which indeed we can hardly suppose, as it is not common for the Orthodox ever to use the word church except in its restricted signification of communicants; if, however, such should be the interpretation they put upon it, we should yet be at a loss to reconcile the facts of the case with this assertion. Within the last two years, three or four members of the parish, some of whom were heads of families, have discontinued their attendance at the Unitarian church, and have generally been to Mr Winslow's. However respectable these persons might have been, we doubt if they ever were, or even regarded themselves as influential members of the Unitarian society, or if they were, we are quite sure they were not among those who professed Christ at the last communion.

"This society," says the extract, at the close, "is fast declining—not more than two hundred attending in all!" We know not what proof Mr W. had for communicating this intelligence to the gentleman from Northampton. If it be true, Mr W. must be better acquainted with the state of this society than we are. We will mention one or two facts, and here also leave our readers to judge for themselves. There have been forty names added to the list of the members of the society within the last two years, twentynine of whom are heads of families. There have also been added to the parish, many members, heads of families and others, who constantly attend our religious services, but have not subscribed to the constitution and by-laws of the society; and only three names have ever been withdrawn from the books of the society since it was first formed in 1827. One would hardly think, therefore, that its numbers were diminishing. The increase may not have been great or rapid, but if gradual, it has been permanent. There has been a subscription raised in the Unitarian society this spring, of over two thousand dollars, by which their church has been paid for, and every debt of the society completely liquidated. The course of reasoning, then, is this:—the Unitarians have lost three members within the last three years, and have just paid for their church entirely; therefore, their "society is fast declining." We leave our Orthodox friends to judge of the correctness of this reasoning. Is the Orthodox church paid for?

We forbear to make any remarks upon the source from which this false and unjust account of the Unitarian society proceeded. We have contented ourselves with a simple statement of *facts*,—which we trust are strong enough to convince our friends and our enemies, that Unitarianism at least needs not the support of falsehood and misrepresentation, to sustain it in Dover.

[For the Christian Register.]

OPINIONS OF PRESIDENT STILES.

Mr Editor,—While untiring efforts are making to produce what is technically called a revival of religion, every pious soul would rejoice, and, I trust, lend his influence to produce it, in the revival of that Christian spirit, which characterized some of our Orthodox fathers, as well as the apostles and primitive Christians. As a specimen of that spirit, I send you, for the Register, an extract from the Life of Dr Stiles, President of Yale College, by Dr Holmes.

On the 23d of April, [says the biographer,] he delivered before the Convention of Congregational Ministers of Rhode Island, assembled at Bristol, "A discourse on Christian Union," which was printed. In this discourse he enumerates some of those fundamental principles of Christianity, and ecclesiastical polity, in which our churches are generally agreed; notices some points on which we differ in opinion, or are supposed to differ; shews that this difference need not obstruct the general harmony and union, and that "alienations, occasioned by this difference, are greatly lessened by benevolent concessions; and subjoins

From the importance of the common cause, and the present state of our churches, to show the wisdom and advantage of union and good fellowship, both among the ministers and the churches. This discourse shews to what great extent he had, at this early period, pushed his inquiries concerning the past history, and the present state of the reformed churches at home and abroad. No man, perhaps, was better qualified than he, to estimate the differences, and the agreements, among Christians, especially in the churches of New England, and to point the way to Christian fellowship and union. A practical regard to his counsels would eminently promote the cause of religion, and reflect lustre on the churches of Christ. A selection of a few passages from this discourse may furnish instruction, while they exhibit certain traits of the author.

Having asserted the agreement of the New England churches, in the belief of the inspiration of the scriptures, and of their being a sufficient rule of faith and practice, he observes: "There ought to be no restrictions on the conscience of an honest and sober believer of revelation. The right of conscience and private judgment is unalienable; and it is truly the interest of all mankind, to unite themselves into one body, for the liberty, free exercise, and unmolested enjoyment, of this right, especially in religion. Not all the difference of sentiment, not all the erroneous opinions that have yet been started, afford just umbrage for its extinction, abridgment, or embarrassment." Having mentioned the tenets of Calvinism and Arminianism, and the variances which they generated in the churches, he expressed his apprehension, that the real difference of sentiment between those who espoused these different principles, was not so great as it appeared. "We are apt to attribute to one another, consequences of our peculiar explanations, which we by no means adopt. Some, perhaps, entertain sentiments [illegible] appeal to the positions of Arminius or Calvin, but by an appeal to the inspired writings. The only way is to examine our sentiments by scripture; then candidly and benevolently inquire, how far we are agreed in reality; to walk together, by the same amiable rule, so far as we have attained to think alike; and to forbear real differences in love, where there appears a sincere love of truth, candor and piety: remembering we all have the unalienable right of private judgment in religion; and that liberty of thinking, and choosing our religion, liberty of conscience, was the great errand of our pious forefathers into America." The liberty of the churches ought, in his judgment, to be cautiously guarded. "The exigences of the Christian church can never be such as to legitimate, much less to render it wise to erect any body of men into a standing judicatory over the churches. Let our churches be taught to stand fast in the liberty wherewith Christ has made them free." An amiable catholic spirit breathes throughout the following passage: "If the great end of making men virtuous and good is answered, let us rejoice, though the means are diversified. Particularly let us of the congregational communion of New England, under the different forms of our churches, cultivate a venerable regard for one another; rejoice that we are so well agreed in purity of doctrine and worship; and walk together by the same rule so far as we are agreed; and for the rest, let us endeavor to hope, and think, and speak the best of one another, in all our differences putting on forbearance, charity, and a condescending benevolence."

How highly does he estimate, and with what glowing zeal does he commend the value of freedom!—Possessed of the precious jewel of religious liberty, a jewel of inestimable worth, let us prize it highly, and esteem it too dear to be parted with on any terms; lest we be again entangled with the yoke of bondage which our forefathers could not, would not, and God grant we may never, submit to bear." How engagingly does he inculcate the study of union, from a regard to its auspicious influence on the personal, pastoral, domestic and Christian characters!" The public love and harmony will enable us, with serenity and more sacred satisfaction, to celebrate the offices of piety and devotion. Our religious addresses and joyful homage, undisturbed, unpolluted with discordant feelings, shall ascend as incense, holy and acceptable to the Most High. And, in common life, instead of broken friendships and family alienations, we should become united brethren in the highest sense, harmoniously travelling along together, and sweetening the trials of life with the animating complacency of social virtue. Religious contests are apt to sour the temper, which is greatly unhappy in a state preparatory to the communion of angels and glorious beings above." Such were the benevolent, the divine principles, which he inculcated on others; and such were the principles, on which he uniformly acted, and which at once procured him general esteem, and rendered him a signal ornament to Christianity.

Query. Would not a practical regard to his counsels, at this time, as eminently promote the cause of religion, and reflect lustre on the churches of Christ, as it would in 1798? And would not a uniform practice on "the benevolent, the divine principles which he inculcated, and on which he acted," procure to ministers of the gospel now "general esteem and render them signal ornaments of Christianity?" And would not the wisdom and advantage of union and good fellowship, both among the ministers and the churches, be as great now as when the biographer penned the book from which the foregoing extracts were made? C. S.

[For the Christian Register.]

FUTURE JUDGMENT.

Mr Editor,—If you think the following remarks will in any respect be serviceable to the cause of truth, you are at liberty to insert them in your valuable paper. "For we shall all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done whether it be good or bad." Here the Apostle plainly declares that there will be a judgment in the other world. The word "must" imports that what is here spoken of is future,—*has* NOT *as yet* taken place, but *is* yet to take place and that not but once, as a reading of the passage would naturally give any one the impression. There are, however, certain persons who assert that what is here mentioned signifies only, that we shall be rewarded or punished *in this world* as we have done good or evil. To this interpretation I object; for I believe that the judgments of the Lord are just and according to truth, would that he will ultimately reward or punish according to the deserts of every one. Now we measure be carried [illegible]ds and evils of this world are not equitably distributed, that rewards and punishments are not equitably given in this world. We often see the vicious flourish,—oppress and finally go down to the grave unpunished, while the virtuous are stript of their possessions,—hunted like wild beasts from place to place,—have their hopes of security destroyed—treated with the utmost severity and finally put to death. The Apostles, the primitive teachers of the Gospel, and the reformers from the corruptions and superstitions of the Church of Rome, were treated in this manner. We often see persons wrongfully accused of crimes, suffer death or a long and severe punishment; while the real perpetrator escapes. We often see two persons suffer an unequal punishment for the same offence. Now how are these to be reconciled with the justice of God, if all our rewards and punishments are received in this world?

Another consideration induces me to think such an interpretation incorrect. Probably there were none of the persons to whom St Paul addressed his Epistle, who had not already experienced in some measure the rewards and punishments of virtuous or of vicious conduct. Now if the event the Apostle mentioned had not yet come to pass, how could it possibly be that they had experienced what was, if what I have stated above is true, future? Such an exposition would destroy what the Apostle meant to convey. But let me return to my interpretation of the passage. The words 'done in the body' signify that when the event spoken of comes to pass, the persons who 'would appear,' would not be corporeal but spiritual substances, which, they could not become but by death; therefore the judgment mentioned must be after death. If the portions here [illegible] which persons' good and evil deeds generally deserve, are here to be given in this world, as some pretend, what need is there of *appearing before the judgment seat of Christ* to receive them, as St Paul says *we must all do?* None.—The subsequent will express my view of what St Paul intended to convey in the above passage: "For we shall all without exception, good as well as bad, inevitably and ultimately appear before the judgment seat of Christ in the other world, then and there as spiritual beings to receive such a retribution as our conduct during our pilgrimage on earth shall have deserved."

Mr Editor,—If you should be unwilling to publish the above, please to inform me whether the above views are correct; and if they are incorrect, please to convince me of it; for this is an important subject and one on which I wish to be rightly informed. Yours, in haste, Juvenis.

P. S. You are at liberty to publish the following, if you see fit.

Among the many objections which I have to that doctrine, which denies a day of final rewards and punishments in the eternal world and teaches that all will be equally happy so soon as they enter the future state of existence, is the following;—it is highly dangerous in its consequences. To illustrate this, let us suppose an instance which not unfrequently happens. Here is a believer in this doctrine. He was once prosperous and happy, but from loss of property, loss of health, or from some other casuality, existence becoming a hateful burden to him, he resolves to quit this world. Now would the doctrine he professes be any thing of a hindrance to this determination? So far from being an obstacle to it, by teaching him that his eternal salvation is secure, absolutely secure, that he will pass into a state of pure and perfect happiness and that his will be equal to the happiness of every one else, it favors and encourages him in his determination. Such would have no small share in influencing him to commit such a deed: for all that persons in such a state of mind think of, is their condition in the eternal world, and in proportion as their anxiety about that is removed, so is their desire to live lessened. Now who will say that a great crime,—that of suicide—was the means of shortening his misery and of hastening him to a state of perfect, unalloyed happiness?

☞ An exposition in some future paper of the 5th verse of the 2d chapter of Romans, and of the 8th verse of the 5th chapter of the 1st Epistle of St. John would confer a favor upon me.

CHRISTIAN REGISTER.

BOSTON, AUGUST 27, 1831.

JUDGMENT OF ANOTHER LIFE.

We beg our correspondent Juvenis, to excuse our not attending to his communication sooner. His leading views are, no doubt, correct. The passage he quotes and remarks upon, is one of the many scriptures that clearly teach the doctrine of a righteous retribution after death. We do not know of any theological error so entirely without even a shadow of support, both in reason and revlation, as that upon which he animadverts, viz. that all mankind, good and bad, will be equally happy so soon as they enter on the future life. It is a doctrine which cannot extensively prevail among intelligent and virtuous believers in the immortality of human beings. The whole current of Scripture is opposed to it; the manifest dealings of Providence are opposed to it; the deductions of right reason are opposed to it; the natural sentiments of the uncorrupt heart are opposed to it. For ourselves, we should just as soon think of denying that men will exist at all after death, as think of denying that on passing into the other world they will all, the holiest and the vilest, be on the same footing as to enjoyment. But we will not enlarge on this topic. It has not been our custom to combat this error in our columns, because, among other reasons, we have deemed it so obviously inconsistent with the plain import of the gospel, and intrinsically so unreasonable, that it must disappear of itself, without the aid of formal argument, in the general progress of christian intelligence and virtue.

There are, however, two or three topics relating to the great doctrine of the future judgment, upon which we will take this opportunity to say a few words. But let it be understood that we speak not for any sect of christians, but only for our individual selves.

The fact of a judgment after death, the result of which shall be to every one according to what he has done in the body, whether it be good or bad, is unequivocally taught in the passage quoted by our correspondent. And this is the main thing. But inquiries are very naturally made respecting some subordinate points, as to which, though we may not confidently decide, we may be allowed to offer our opinion. Our limits require us to do it very briefly, and without giving at present the reasons of our views.

1. According to our ideas of the future judgment, Christ is represented to be the judge of mankind, not because he will pronounce sentence in person, literally from a tribunal, and in a final manner, but because he, under God, provides the rules and publishes the laws by which judgment shall proceed. Accordingly we have this declaration of his: "The word that I have spoken, the same shall judge him in the last day." This may be used as a key to numerous expressions of the New Testament, that represent Christ as the judge. He will judge us, inasmuch as our condition will be determined by his laws.

2. We do not infer from what is said in Scripture of the "judgment seat," and of "all" appearing before it, that there actually will be any such thing as a simultaneous gathering together of all mankind to be judged at once: but we regard this sort of language as figurative or scenic, and adopted by the sacred writers for the purpose simply of conveying to the minds of people in a peculiar age the great truth, that a distinction would take place in the future world between the good and the bad according to the principles of justice laid down in the Gospel. We suppose that every individual's case will be determined at the time of his passing from this into the other life. In other words, mankind will be judged *singly* and *successively*, as they are removed from their earthly scene of trial and discipline.

3. We are not inclined to believe that the effect of the judgment will be to separate mankind into two and *only two* divisions, the one saints, the other sinners,—the one to be perfectly happy, the other perfectly miserable; but we are disposed to believe that the effect of the judgment will be, to produce as many gradations of happiness or of unhappiness as there will be shades of character, and to place every individual in that particular condition for which, in in his earthly career, he had fitted himself. So our Saviour's words—"according to that he hath done, whether good or bad."

4. Our views of the judgment lead us to the opinion that its result will not be a necessarily fixed state and measure of enjoyment or suffering, so that the wicked will never be able, do what they may, to better their condition, and the virtuous will never find it possible to lose, do what they may, their first high and happy state; but we suppose that after the judgment men will still be free moral agents; that through the goodness of God, they will still have measures and motives for virtuous exertions; that all will be capable there, as well as here, of growing better and of course happier, or of growing worse and of course more unhappy, according to the manner of their respective choices and endeavors; yet that the *tendency* of the divine discipline will be to lead all on towards perfect holiness and felicity.

5. According to our views of the judgment, every one who leaves this life with a sinful character will be subjected to suffering more intense than we can now conceive of, and every one who leaves this life with a virtuous character will be admitted to enjoyment more exquisite than any we have here experienced; yet the question how long the suffering in the one case, and the enjoyment in the other case, will continue, cannot now be determined, but must depend, as we have already said, on the exertions which each individual, under God, shall choose to make. In other words, every vicious one will continue to suffer till he voluntarily becomes virtuous, and every virtuous one will continue to enjoy until he voluntarily becomes vicious. And now if any one should ask, whether the time will ever arrive when every human being will be restored to virtue and happiness—we could only answer, *we do not know.* We indeed *hope* such will be the case, but we do not know; because the scriptures have not, as we think, undertaken to decide the question, and because we are by no means competent to determine how every individual will choose, in the future world, to exercise the powers and use the means which God shall give him.

☞ The passages of Scripture which Juvenis wishes to have explained, we shall cheerfully attend to at a future time.

SLAVERY IN THE WEST INDIES AND IN THE UNITED STATES.

The opposition in Great Britain to the slavery which exists in her colonies has recently increased so rapidly, as to have created serious alarm among those who conceive themselves interested in supporting this system of oppression. One of the strongest proofs of this alarm, is an address to the people of Great Britain and Ireland signed by more than forty persons who own property in the West Indies, in which they deprecate the plans of the abolitionists. To this address they have appended what purports to be an abstract of the Slave Laws of the West India colonies. This document has been circulated very extensively by having copies of it attached to the most popular magazines of Great Britain. Most of these laws have been very recently passed. And though there can be no doubt that the measures of amelioration adopted by the chartered colonies, have been forced upon them by a fear of the interference of Parliament, yet it is but justice to say that they apparently exhibit some improvements upon their old systems. We have thought that some notice of those [illegible] which seem most favorable to slaves and people of color, might not be uninteresting to many of our readers, especially when brought into comparison with the Negro Codes of our Southern States on the same points.

In almost all the British islands the working of slaves on Sunday, except upon domestic affairs, is prohibited. In almost all the slave states of this country the negro has no legal protection against compulsory labor on Sunday.

The marriage of slaves is legalized and even encouraged by law in most of the islands. In the slave states slaves are incapable by law of entering into the marriage contract.

In Jamaica, and other of the crown colonies also, a free impression is in all persons of color are now placed in all respects on the same footing with, and enjoy the civil rights and privileges of the white inhabitants. In no part of the United States are free persons of color placed by law on an equality with the whites; for even in the states in which the *state* laws make no discrimination of color, this unfortunate class are subject to the disabling laws of the United States. Thus no person can be naturalized, or can be employed in conveying the mail in any part of our country.

In Barbadoes, when a person imprisoned as a slave, claims to be free, if he cannot prove his freedom, the Provost Marshal is to advertise for proof; in default of which after three months, such person shall be set at liberty as free. This liberal proceeding is just the reverse of that adopted in some of our slave states, where the unfortunate person who cannot establish his right to freedom is sold as a slave to pay the prison charges.

In Grenada and St. Christopher in cases of disputed freedom the proof every lies upon the person alleging it. This equitable principle is just the reverse of that adopted in the slave states, where the law barbarously presumes, that every negro is a slave; so that if a negro claim his liberty, the burden of proof is upon him to establish his freedom. Thus in America, the very sanctuary of freedom, slavery is preferred to liberty.

In Grenada, Tobago, and Demarara slaves are admitted as witnesses in all cases civil and criminal, precisely like free persons; and in the other islands the testimony of slaves is admitted against persons of every color in criminal cases, though with considerable restrictions. In the slave states, on the contrary, the testimony of negroes and mulattoes, whether slave or free, cannot be admitted against a white person.

In almost all the islands slaves are now allowed by law to hold and convey personal property, and in Tobago and the Bahamas even real property, and in some of the islands can prosecute and defend suits in regard to their property in their own names. On the contrary in the slave states the rigid principle, "that slaves have no legal rights of property in things real or personal, and that whatever property they may acquire belongs in point of law to their masters," is still maintained in unrelaxed severity.

Many other particulars might be pointed out in which the recent laws of the British West India colonies have mitigated the rigor of their slave codes, and which breathe a spirit of justice and humanity which is unknown in the slave laws of our Southern States. We have already alluded to the cause which is changing the spirit of these codes in the British colonies, we mean, the loud, long continued, and incessant attacks which the friends of freedom have made upon the system of slavery. The exertion of the same moral power of reason and justice will, without doubt, at no very distant period abolish slavery in the British islands forever. Can nothing, we are naturally led to inquire, be done in the United States to free our country from the sin and shame of slavery? The answer is obvious. Let all who are opposed to the system express their opinions in regard to it freely; let them call to their aid the powers of the pulpit and the press; let them unite in associations for abolition of slavery; let them be active and constant in their exertions for this great object, never appalled by opposition, and never discouraged by defeat. In one word, let them use the same efforts which have been made in Great Britain to make the public understand the true nature of slavery, and they cannot fail to produce effects as glorious as those which have been already obtained in Great Britain, or those more glorious ones which are now in prospect.

RELIGIOUS AND LITERARY INTELLIGENCE.

Ministers of the Presbyterian Church. The General Assembly of the Presbyterian Church have a Board of Education, for the purpose of bringing forward and educating suitable persons for the ministry. Rev. Mr Breckenridge, General Agent for the Board, in a letter to Professor Halsey of Pittsburgh says, "There are now between 700 and 1000 vacancies in the Presbyterian Church, and for the supply of this demand we have scarcely *one* fit man where *ten* are wanting."

At a late meeting of the Board of Education for the purpose of furnishing a supply of this want, several resolutions were passed, of which we give the principal.

1. "*To refuse no suitable young man* for the want of funds, but universally to become responsible for sustaining the youth applying (if fit,) believing that God, and the church under God, would sustain them in such a course."

2. "To *loan* instead of *giving*—not indeed under legal bonds, but under moral; thus resting it with Providence and the consciences of the young men."

A special effort it appears has been made in Philadelphia, in reference to the first resolution, to procure funds for the society, and about $8000 have been subscribed for the purpose.

Religious Condition of Upper Canada. In the Christian Advocate of Aug. 19th the editor notices an article in the New York Evangelist, which speaks of Upper Canada as a "moral waste." To show that it is not what it is represented to be, he states that the population of Upper Canada does not much exceed 100,000, and that among these there are 10,000 members of the Methodist Episcopal Church. As but few persons under 14 years of age belong to a church, he considers it probable that about one fifth part of the population over that age are members of the Methodist Church. These, he thinks, in connexion with the members of the Episcopal Church, Baptists, Mennonists, and the Scotch and English Presbyterians, make up so large a portion of the whole population as to render it quite improper to speak of Upper Canada "as one great moral waste."

This expression occurs in certain remarks upon a contemplated Presbyterian Theological Seminary in Upper Canada. The editor of the Christian Advocate, after stating that the Government have recently established a college at York, the capital of Upper Canada, and that the Methodists have for some time been pursuing measures for establishing a literary institution at Cobers, in Lancaster district, concludes with a remark in which we heartily concur. "We hope these, together with the one now in contemplation by the Presbytery of that province, may all be founded on good principles, and succeed in diffusing the lights of science and religion."

Methodist Missions to the Slaves. Methodist missions to the slaves at the South, have, for some time been established. In an address by Charles Cotesworth Pinckney, before the Agricultural Society of South Carolina, he speaks in terms of high commendation of these missions. The Christian Advocate tells us that in the United States and territories there are about 70,000 of the colored population "numbered among the members of the Methodist Episcopal Church, and nearly half that number belonging to the Wesleyan Methodists in the West India islands."

Premium Tracts. A Premium of $250 has been offered for the best tract, (provided it be judged worthy of publication,) on "the manner in which Christians should show the spirit of their Master in efforts to promote the conversion of the world." The gentlemen appointed to award the premium are, Rev. Dr Skinner of Philadelphia, Rev. C. P. Mc Ilvaine of Brooklyn, and Rev. Wm. Patten and Arthur Tappan, Esq. of New York.

The offer of $50, which was formerly made by the American Peace Society, "for the best Dissertation on the subject of a *Congress of Nations for the prevention of War*" has been increased by the liberality of individuals, so that the Board of Directors now offer two premiums, one of $500 for the best, and one of $200 for the next best dissertation on the subject.

Prison Discipline in England. It appears by the Report read at the late general meeting of the London Society for the improvement of Prison Discipline, that there are annually confined in the several jails and houses of correction of the United Kingdom not less than 120,000 persons. Resolutions were passed at this meeting condemning the sanguinary spirit of the British criminal code Dr Lushington in addressing the meeting said it

was notorious that the experiment made to prevent crime by severity of punishment did not succeed. Crime had increased in proportion to the increased severity of punishment. The punishment of death for offences against property was alluded to with decided reprobation. A secondary mode of punishment was proposed—which should be less objectionable than transportation,or confinement to the hulks—and consist in a well regulated system of penitentiary imprisonment, combining hard labor, solitary confinement, and religious instruction adapted to all classes of offenders.

The condition of lunatic prisoners was referred to in the Report as peculiarly distressing; there were some who had been confined 8, 12, 16 and even 22 years. The importance of a separate establishment for lunatic prisoners was urged.

The Report described the county jails as giving evidence of improvement. The state of the corporation jails however was not improving, and the jails in Scotland were still in a wretched state.

Visitation of Public Schools. The annual visitation of the Public Schools of Boston took place on Wednesday. This is an occasion of equal interest and benefit. The different schools above the Primary Schools supported at the public expense are visited by sub-committees of the Board of School Committee, by the parents and friends of the pupils, and by any others of the citizens who may please to attend, together with invited strangers. An examination of the more advanced pupils is made by the Master, declamations are heard, and medals are awarded; after which the boys who have received the medals dine with a large company in Faneuil Hall. The exhibition this year evinced the prosperous state of the schools, the fidelity and ability of the teachers, and the good dispositions and habits of the boys. The visitation in August is confined to the boys' schools; that of the girls' occurs in October.

There are now supported at the public expense in Boston more than 60 Primary Schools for children of both sexes under seven years of age, three English Grammar Schools for boys between 7 and 14, three for girls between 7 and 16, two in which both sexes are taught of the same ages as in the other Grammar Schools, besides one for African children. These are supported at an annual expense of between 50 and 60,000 dollars; and afford instruction to more than 6000 children.

Convention of Teachers. The American Institute of Education hold their annual meeting this and the next week. Various lectures will be delivered, and subjects of importance considered. The Introductory Discourse was delivered at Chauncy Place meetinghouse on Thursday by Rev. Mr Walker of Charlestown.

Harvard University. The annual commencement at this institution will take place on Wednesday. The exercises of the P. B. K. Society will be attended on Thursday; the Oration will be delivered by James T. Austin, Esq., of Boston, and the Poem by Rev. Benjamin Kent, of Duxbury.

Eulogy. According to arrangements made by a Committee of the City Government, an eulogy upon the late President Monroe was delivered on Thursday afternoon by Hon. J. Q. Adams. The Old South meeting-house was crowded notwithstanding the rain.

OBITUARY.

[For the Christian Register.]

REV. NEHEMIAH THOMAS.

Died in Scituate, Aug. 10, 1831, (of apoplexy, and instantaneously) Rev. Nehemiah Thomas.

He was born Feb. 3, 1765—descended from pious and respectable ancestors—the son of Nathaniel Thomas, Esq. of Marshfield. He enjoyed the advantages of a religious education, and the best means of liberal education that our country at that time could furnish. He received his first degree at Harvard College in 1789. His theological studies were pursued under the care of the Rev. Dr Shaw of Marshfield. He entered on the ministry in 1792, and had no sooner commenced preaching than he was invited to the first Society in Scituate, and settled, with a good degree of unanimity, in November, the same year.

As to the faithfulness and ability with which he has served that people, there is an impartial witness in the facts, that he attached a numerous society to his personal friendship and to his ministry, for thirtynine years: that he healed divisions that existed at the time of his settlement, and continued to soothe theological animosities, until the 'fountains of the great deep' seemed to be 'broken up,' and division and separation were publicly urged and preached by some, in the name of duties. That there has been such an exemplary religious order, peace, duty and feeling preserved in that society—that so many humble worshippers have been drawn to the house of God—that so many contrite hearts have united in Christian fellowship is testimony enough to his faithfulness, especially when we consider the character of the times in which his ministry has been exercised. He needs no epistles to commend him: could he speak from his narrow abode, he could appeal to his people like Paul, "Ye are my epistle, written in my heart, known and read of all men."—2 Cor. iii. 2. "Ye are my witnesses, and God also, how holily, and justly, and unblameably I have behaved myself among you that believe; as ye know how I exhorted and comforted, and charged every one of you, as a father doth his children."—1 Thess. ii. 10.

Mr Thomas was distinguished for an open heartedness and a guileless simplicity; for much freedom in expressing his own sentiments, and yet without that bluntness of manner which gives offence, and for much candor in accepting the same freedom from others; for readiness to give advice or reproof, and for meekness in receiving it; for willingness to lead, or willingness to be led, if thereby the true faith might be found.

In faith and affections, in character and practice, he belonged to the class of liberal or Unitarian Christians: but while he resorted to no arts to conceal his own belief, he was fired with no zeal to enforce the peculiarities of his faith upon others. To controversy he was not given: he aimed not at the doubtful reputation of attacking the faith of other men: the rights of conscience and of private judgment in matters of faith were sacred in his estimation. Desirous of keeping the even tenor of his own way, without molesting or being molested, he beautifully exemplified those traits of gentleness and courtesy which adorn the Christian life, and that charity which is greater than knowledge, or eloquence, or zeal or even miraculous faith.

With a constitution far from robust, he had been for years struggling against infirmities and laboring on in his calling, often with despondent feelings which nothing but a humble trust in divine Providence could support. But his faith always seemed lively, and whatever were his earthly prospects, he was rooted in the confidence that his 'Redeemer liveth,' and that he should 'behold for himself' the future life which Christianity promises.

It is sixteen years since the loss of a promising and beloved son (at the time of his death a member of Harvard University) gave a sensible shock to his health. It is nearly four years since a paralytic affection added an irrecoverable stroke; and though he had risen in some degree, and after the interval of a few months had resumed his labors, yet from time to time he had been receiving strong intimations that the final attack of a mortal malady was ready to fall upon him. How much the recent calamity which he had suffered in the loss of his admirable consort, and the deeply afflictive circumstances of his family, had contributed to hasten this event—or how much it was precipitated by the circumstances of his seeking the sea-side in a sultry day and bathing his feet in the cool waters, it is useless for us to speculate; but so it was, that after the latter act he died by that instantaneous death that he himself had foreboded. But it was equal to him; for he was too wise and too pious to form any strong and ardent preference for one or another mode of release. From the frequent tenor of his conversation, his friends well know that he had no wishes but to be resigned to the hand of divine Providence, whether he were to meet his fate in the society of his family and flock, or whether his frame were to sink in a moment upon the sea-beach as it did, and his spirit take its flight like the halcyons of the cliffs. D.

SUMMARY.

BRIGHTON MARKET—*Monday, Aug.* 22.

[Reported for the Chronicle and Patriot.]

At Market this day 541 Beef Cattle, including about 150 unsold last week; 485 Stores; 20 Cows and Calves; 3227 Sheep and Lambs, and 464 Swine. About 50 Beef Cattle remain unsold, all of which are thin Cattle.

PRICES.—*Beef Cattle*—The best qualities of Cattle were rather scarce and a little better prices were obtained. We quote for prime 5 a 5 25, good 4 25 a 4 75, thin 3 50 a 4.

Stores—Few sales only were effected.

Cows and Calves.—All at market were ordinary. We noticed sales at $15, 17, 18, 20, and 23.

Sheep and Lambs—We noticed sales at $1 75, 1 84, 1 88, 1 92, 2, 2 12½, 2 17, 2 25 and 2 [illegible] wethers were sold, price not known.

Swine—Rather dull, at retail 4½ for Sows and 5½ for Barrows—not much demand for [illegible].

Erratum—In our last week's report [illegible] should have been 4 25 a 4 75 instead of 4 25 a 4 75 as published.

Webster's Dictionary. In a public lecture lately delivered at Portland, Mr Noah Webster stated "that, to prepare himself for the great and principal work of his life, his dictionary, he made himself acquainted with *twenty* different languages."

Mr Jefferson's seat. It is stated that the seat of Thomas Jefferson in Monticello, with 500 acres of land, has been sold to Dr Barclay, of Charlottesville. It is reported that the proprietor has some idea of establishing a silk manufactory there—Monticello abounding in white mulberry trees.

Silk Manufacture, No. 3. America is destined to be a rich, silk growing and silk manufacturing country. But her advance towards that desirable state of things must be gradual and systematic. Every attempt to do that at once, which can only be effected in a course of years, must ultimately fail; while patriotism and enterprise will be discouraged by the enormous expense and fruitless labor that will be incurred. When we take a view of the numerous branches of science and art of which the silk business consists, from the planting mulberry trees to the production of those elegant and delicate stuffs, which daily issue from European looms, it is natural to ask ourselves by which of those branches is a nation to begin?

The two great divisions of human labor, agriculture and manufacture, require to be carried on separately, and by different hands. A nursery of mulberry trees and silk worms can never be profitably attached to a manufacturing establishment. To say nothing of the immense expense which this complex business would occasion; it must be evident that the profits of the manufacturer should not be dependent on the success of the agriculturalist. The risk would be too great; one hard winter, one bad crop of cocoons would reduce to nothing the earnings of the artist; and he could not with safety carry on his business in such a perilous situation. The raising of silk worms, therefore, must be left entirely to the farmer, and the mechanic must apply himself to those branches, which are within the proper line of his business.

Manufactures are of slow growth, and in their beginning, particularly, require great means and powerful support. Recent experience in the case of cotton and woollen manufactures has sufficiently proved the truth of this position. I am therefore of opinion, that the produce of the American silk should be employed as an article of *foreign commerce*, before it is manufactured into stuffs in this country. Great profits are to be derived from this branch of business, and when it shall have arisen to a certain degree of strength and prosperity, manufactures will follow in its train.

It was by this slow and gradual course of proceeding that the Cotton business has risen in the United States to the degree of prosperity it has attained. For more than twenty years cotton was prepared and sold as a raw material, without any attempt to convert it into manufactured stuffs. During that period the exportation of raw cotton produced immense profit to this country. The business at last was overdone, the profit diminished, and domestic manufactures were established.

Thus instructed by experience, as well as convinced by the reason of the thing, I would recommend the same course to be pursued with regard to silk. Nothing should be attempted at first beyond preparing it in the form of a raw material.

Mr D'Homergue says, "I have observed with astonishment that though there is not the least encouragement for the farmer and planter to attend to this production, nevertheless the mulberry tree is cultivated, and silk worms are raised in all parts of this country, from the north to the south, and from the east to the west. *I have examined the cocoons and extracted silk from them, which I have found superior in quantity and quality to any that I have ever seen;* therefore I think this part of the business may be left to itself. The main object is to find employment for the silk produced by the American citizens, and to establish in some central place a regular market for their cocoons. Their industry stimulated by their interest will do the rest. Planting the mulberry trees, and raising silk worms are not mechanical arts, like the other branches of the silk business. Experience and observation will soon make the American farmer perfect in that business. When they find the bad and imperfect cocoons do not sell for so high a price as the good ones, they will enquire into the disparity, remedy the evil, and none but good cocoons will be found.

Silk Manufacture, No. 4. Cottons and woollens may justly be considered, in a great measure, as articles of necessity, and hence it is not to be wondered at, that many should be of opinion that the United States should not be dependent for them on their commerce with foreign nations, liable to be interrupted by wars, and by various other circumstances. But silk can never be considered in that point of view; it is an article of mere luxury, which governments have sometimes found it prudent to prohibit altogether.

It is certain that the American ladies would be as handsome and as lovely in their muslins and chintzes as they were some years ago, or as when clad in the lutestrings, florentines, and Gros de Naples of Italy and France. The men use but little silk in their vestments, and for articles of furniture, silk might be easily supreseded by other stuffs not less elegant. It is therefore greatly to be lamented, that America should annually incur an enormous debt for an article of merchandize, that might be so easily dispensed with. But as that cannot be avoided, there is no other remedy than to find the means of discharging it. It is always alarming when there is a great excess of importations from foreign countries over exportations; an excess which must be paid for, either in articles of value, or Bankruptcies. The latter mode of payment never takes place till the former is exhausted; and it cannot be denied that it is as ruinous to nations as to individuals. It destroys credit, which of all articles of commerce is the most valuable.

If a rich and growing article of exportation may be pointed out as an annual set-off to the excess of importations, a real service will be rendered to the United States. This article is at hand, and is American silk.

It appears by the report made to Congress by their Committee on Agriculture, on the 22d May, 1826, that in 1821 the importations of manufactured silks into the United States amounted to $4,486,924, of which $1,057,233 were exported; and by a gradual increase in the course of four years, the importation amounted to $10,271,527; of which only $2,565,742 were exported, leaving a balance of $7,705,785 to be paid for. It has gradually increased, and the consumption of the present year may be fairly estimated at $10,000,000.

Fortunately for the United States the nations that supply us with manufactured silks are as much in want of the raw article, as their customers are of their fabricks. France imports annually, to the amount of thirty millions of francs, of raw silks; which Great Britian purchases annually to the amount of one million eight hundred thousand pounds sterling. These two sums exceed fourteen million of American dollars.

Here then are two rich and increasing markets offered to the industry of the American people for the sale of their raw silk. They must expect to meet competition with other nations; but the superiority of the American silk will ensure them a preference.

The Bengal silk, which England imports to the amount of one half of her whole stock, is defective in its preparation. But for that object, it is probable England would supply herself entirely from that quarter as Bengal is a part of her dominions, of course her Bengal silk can only be employed in the coarser manufactures, while those of Italy are used for the finer and more delicate stuffs.

I conclude from these premises, that the United States have a fair prospect of enriching themselves by the sale of raw silk, if they will raise it in sufficient quantities, and prepare it in the manner required by the European manufactures.

French Claims. The French government have agreed to pay 25,000,000 francs, £1,000,000 sterling, on account of vessels belonging to citizens of the United States. The sum claimed was £2,400,000 sterling.

Invention. The London Review thus notices a machine which has been lately invented.

A young Italian by the name of Galli, who is now in this country, is said to have invented a most ingenious machine, to be played upon by the fingers like a piano, by means of which any person may copy an entire volume in the same space of time that he would take to read it. Farther, by the use of this instrument not only one, but many copies may be made, of a speech during the period of its delivery: a blind man may work at it as well as any other individual.

Book of Armagh. A manuscript volume, called the "Book of Armagh," was sold lately in Dublin, at public sale, for the sum of £390, ($1,733,33.) The unique and valuable MS. was the production of the 7th century. It is written on vellum, in the Irish character, with Greek capitals intermixed. It is of a small octavo size, about eight inches long, six inches wide, and three inches thick. It contains 442 pages.

The last abode of the Bourbons. It is settled that Hungary is to be the country to which Charles X. and his family retire on leaving Holyrood House. The Duchess d'Angouleme possesses in that country estates valued at 600,000 francs a year, which were left her by her aunt. There will be thus, in the Austrian dominions the members of an ex-imperial and ex-royal family of France.

FROM EUROPE.

Poland. The ship Hercules, which arrived at this port, on Wednesday the 24th inst. brings unpleasant intelligence from Poland. A formidable conspiracy was discovered at Warsaw, in which many Polish citizens of distinction were engaged, and with the aid of about 13000 Russian prisoners a counter revolution was to have been effected, and the Russian power restored. The following letter, dated Warsaw, June 29th, contains the most particular account of the conspiracy that we have seen.

I write in great haste to give you a brief account of events which have occurred here this day, and which cannot fail to awaken the most lively interest in all who have any regard for the patiotic cause in which Poland is now engaged; but I am sorry to add that they will be looked upon by all with regret, Treachery, foul and unhallowed treachery, has stolen under the banner of Liberty, and which if not discovered, might have blighted her cause forever.

In my last letter I informed you of the suspicions which had been attached to the conduct of General Janchowski in the battle near Kock:—that suspicion has been found to be too true; there has been subsequently no doubt of his guilt, and of his treachery to the cause of Poland. In order, however, to avert that death which eventually awaited him, he has disclosed the names of those individuals concerned with him in a plot as diabolical as extensive, and as dangerous as any the annals of history can afford, and the particulars of which I am now going to give you a short, and necessarily at the present moment, a very superficial account.

It appears that some of the officers in the Polish service have long been faithless to its cause, and it is not yet known to what extent it has been carried. This party, however, had succeeded in establishing a strong and dangerous conspiracy, the intention of which was to produce a counter revolution in Warsaw, in favor of the Russians, and which was to have taken place in the following manner, had it not been prevented by a providential and timely discovery.

To day is here a great Saint day (St. Peters) and *fetes* are held by the inhabitants in all parts of the town, and, consequently, this was the day fixed upon by the traitors for the accomplishment of their plot.

The Russian prisoners here are upwards of 13,000, and are allowed to go at large, and it was thought by their agency that the scheme was to have been attempted; they were to have been provided with arms, and when the signal was given (the blowing up of the powder-mill,) they were to have risen in all parts of the town, and attacked the inhabitants and the National Guard, and Heaven alone knows what the consequence might have been. The information, however, given by Janchowski, came just in time to save Warsaw from the dreadful massacre. The National Guard was called to arms, and in each street was placed under a strong guard; but in the mean time eight of the conspirators were arrested, and also three ladies, who are said to be deeply implicated. Some have made their escape; but no one is allowed to pass the barriers of Warsaw, and, consequently, there is no donbt that all will be discovered. Upwards of 300 are supposed to be connected with the conspiracy. The streets have to-day, been in complete uproar, and it was with great difficulty that the conspirators could be saved from the effects of popular fury. Their names are Gens. Janchowski, and his brother-in-law Buchoski; Gens. Austeig, Slanacki, Routenstarde, Raedel, and Bontemps of the Artillery; the two latter are French; Colonel Slupacki, and also Madame Lessel, (in whose house were discovered three millions of dollars, and five millions of Polish florins,) with two other females.

Their trials will take place tomorrow and the next day; but the evidence appears too strong against them to admit of any chance of their being saved from that death which they so justly merit. The guilt of Gen. Bontemps who had the entire management of the artillery, is said to be enormous. Many of the new cannons, under his management, are known to have burst in the field. The names of the traitors have been posted in hand bills, in the streets, in an address from Skrzynecki to the National Guard. Such is a brief account of this extraordinary affair. It appears that Poland, in addition to the immense force of the largest empire in Europe has had to contend against the basest treachery in her own ranks.

The Russians were said yesterday to be within 12 (English) miles of Warsaw. The command has devolved upon Gen. Paskewitch, who is by birth a Pole.

Generals Gielgud and Chlapowski had been defeated in an attack on the Russians in the vicinity of Wilna.

The cholera morbus continued its ravages in Poland and in Russia. It had appeared in St Petersburgh, and numbers had died. The imperial family had left the capital, and the city was in great consternation. The Grand Duke Constantine died suddenly at Witepsk, in June; the cause of his death is uncertain.

France. The French elections have terminated in favor of the Ministry. The Gazette de France states that the ministry, in the royal message, on the opening of the Chambers, will declare in favor of the Poles. The Carlists were making great efforts to rally a party. It was reported that 160 had been arrested in Paris.

Belgium. The Belgian question is settled, and Prince Leopold has accepted the crown. His title is Leopold I. King of the Belgians.

Sir Walter Scott. English papers state that Sir Walter Scott is very ill and in great danger.

MARRIAGES.

In this city, by Rev. Dr Sharp, Mr H. Smith Kendall to Miss Mary E. Andem.

In Cambridge on Wednesday evening, by Rev. Mr Newell, Rev. George Putnam, of Roxbury, to Miss Elizabeth Ann Ware, daughter of Rev. Dr Ware of Cambridge; Rev. Dr Keith to Miss Elizabeth S. Higginson, eldest dauguter of Stephen Higginson, Esq.

In Brookline, Rev. Calvin Durfy, of Hunter, N. Y. to Miss Sarah T. Pierce, eldest daughter of Rev. Dr Pierce, of Brookline.

In Newton, by the Rev. Mr Baury, Mr Hiram Hooker, of Bridgewater, to Miss Harriet Augustus Hyde, of Needham.

In New Bedford, Mr Salmon Rotch, of Bath, Me. to Miss Mary A Chase, of N. B; Mr William H. Reynolds to Miss Emily Russell, daughter of Mr Elisha R. all of N. B.

In Falmouth, Mr George Rider to Miss Jane Churchill, daughter of Mr David Churchill, both of F.

In Falmouth, Capt William Nye, jr. to Miss Eliza C. Dimmick, both of F.

DEATHS.

In this city, Elijah Morse, Esq. Counsellor at Law, of this city, aged 43.

In Newbury, Mrs Abigal Shaw, aged 74.

In Duxbury, Miss Hannah Packard, aged 16.

In Virginia, Richard Morris, Esq.

At Marseilles, on the 16th of June last, Robert P. Macomber, M. D. Surgeon of the U. S. ship Ontario, aged 27.

TRACT No. 50, *(First Series,)* A. U. A

Just published at the Depository 141 Washington Street, Tract No. 50 of the first series of the American Unitarian Association, being "A Comparison of the Good and Evil of Revivals, by Ezra S. Gannett." pp. 28. GRAY & BOWEN.

TO PHYSICIANS.

THE BOSTON MEDICAL AND SURGICAL JOURNAL.—*Published weekly and monthly.*

The design of the Boston Medical and Surgical Journal is to offer to the Physician and Surgeon, in a convenient form, and at short intervals, facts and observations which will be useful in actual practice.

Its weekly form adapts it admirably well to the brief periods of leisure for reading enjoyed by active practitioners of the Healing Art, and enables the Editor to make it the earliest herald on this side the Atlantic, of newly-discovered remedies, of new and enlightened modes of practice, and in fact of all those lights which are shed and shedding so abundantly abroad on the advancing steps of Medical science. The Original Department is also enriched by many Communications of rare value; and, under the Boston Head, there is given a sketch of whatever of interest is going on in the Medical World. Every number contains sixteen large octavo pages, making two volumes a year of 420 pages each.

This Journal is also published on the 1st of every month in Parts, each Part comprising the numbers of the preceding month. These are stitched in a neatly printed Cover containing the Table of Contents, Medical Advertisements, &c., and are promptly forwarded to those subscribers who prefer receiving the work in this form.

The price for either the Weekly or Monthly Series, is $3,00 a year in advance, $3,50 if not paid within three months, and $4,00 if not paid within the year.

CLAPP & HULL, *Publishers.*
184 *Washington Street, Boston Mass.*
3teopis August 24

JUST published by L. C. BOWLES,
THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 2.

CONTENTS.

Translation and Exposition—Matt. iv. 1—11.
The temptation of Jesus Christ.
Why is the Bible so little understood?
Knowledge of the original circumstances important in reading the New Testament.
The Gospel history entitled to belief.
Acquaintance with Sacred geography.
Maps of Palestine.
General features of Palestine.

WHITMAN ON REVIVALS.

Just published by GRAY & BOWEN, the *Second Edition* of "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN," pp. 38, 12 1-2 cents.

"To those who are desirous of seeing a faithful exposition of the modern policy with regard to revivals, which appear to be the 'last hope of the Orthodox;' of the manner in which they are *got up*, by frequent prayer meetings, whispering meetings, inquiry meetings, anxious meetings, four days meetings, visiting from house to house, and other machinery; of their unchristian fruits; of the absurdity of ascribing them to the "special influence of the Holy Spirit," and pronouncing all who oppose them, among whom are many of "the most distinguished of the Orthodox themselves," the enemies of Christ—this pamphlet will prove highly acceptable." August 24.

CONCORD ACADEMY.

The Fall Term of this Institution will commence on Monday, Sept. 5th. A small number of pupils can be accomodated with board in the family of the Preceptor, where particular attention will be paid to their moral as well as their intellectual improvement. Terms $30 per quarter, for boys, and $25 for girls, including tuition, board, and washing.

P. ALLEN *Preceptor.*
Concord, Mass. Aug. 24, 1831.

THIS DAY PUBLISHED by GRAY & BOWEN No. 41 Washington street, *An Abstract of Vaters' Tables of Ecclesiastical History*, by FRANCIS CUNNINGHAM. 8vo. August 24.

THE MORAL CLASS BOOK.

RICHARDSON, LORD & HOLBROOK, have just published THE MORAL CLASS BOOK, or the Law of Morals; derived from the Created Universe, and from Revealed Religion. Intended for Schools. By William Sullivan, Counsellor at Law.

'Nil enim prodest labere non possit idem.'

'The statutes of the Lord, are right; rejoicing the heart:
The commandment of the Lord is pure; enlightening the eyes.' Psalm xix. 8.

Extract from the Preface.

"The plan of this volume is to search out the original principles of morality. They are supposed to have been found in the laws of the created universe. We have endeavored to prove, that this universe must have proceeded from Supreme Intelligence, Almighty power, and unbounded goodness; that it is one connected, and dependent system of being: that physical, intellectual, moral, and religious man, is necessarily a part of it; that his relation to the universe, can be discerned and understood by the light of reason, that what he thus learns, is confirmed, and sanctioned, by Divine revelation. Beyond this we do not go; and beyond this we need not go, since it is thus disclosed, and made certain, *that the law of morals is the will of* GOD.

'It may be supposed, that such an inquiry would necessarily lead to peculiar, and even to sectarian opinions, in religion. This consequence does not follow. If it did, there is no call to introduce it into this volume; nor is it introduced. We know, and respect the differences which exist, in religious opinions, in this free land. With these, on this occasion, we have no concern. The sole purpose is to illustrate the principles of that morality which all denominations of Christians respect.' aug 13.

ADAMS' PATENT

SWELLED BEAM WINDLASS BEDSTEAD.

No. 422, Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

MR HODGES'S SERMON.

Just published at this Office, and by HILLIARD GRAY & Co. "A Sermon delivered before the Congregational Society in West Bridgewater, 27th February, 1831, the Lord's-day after the interment of their Minister, the Rev. John Reed, D. D. By [illegible] Hodges, Minister of the First Congregational Society in Bridgewater. July 2.

BERRY STREET CONFERENCE.

This day published by WAIT, GREENE & Co. "An address delivered at the BERRY STREET CONFERENCE," May 25, 1831. By Rev. NATHANIEL THAYER, D. D.

N. B. 'Sunday School Libraries supplied as usual.
'Ware on the Christian Character.' 2d Edition.
July 30. 3t

SIXTH ANNUAL REPORT OF A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 49, of the First Series, being "The REPORTS of the American Unitarian Association, prepared for the Sixth Anniversary, May 24th, 1831." 12 mo. pp. 44. GRAY & BOWEN.
August 6.

NEW CHILDREN'S BOOKS.

This day published by GRAY & BOWEN, No. 141 Washington Street, the "Teacher's Gift to his Pupils, with numerous engravings."

—ALSO—

Just published for the Boston Sunday School Society, "Ellen and Mary, or the Advantage of Humility;" "Mary Smith, or the poor little girl who knew how to do good."

The above publications of the Sunday School Society, are intended for Sunday School Libraries, and are sold at a low price. A liberal discount is made to Booksellers. August 6.

TEACHER'S GIFT.

Just published, by N. S. SIMPKINS, & Co. Court Street, *The Teacher's Gift to his Pupils*, with numerous engravings.

—From the Author's Preface.—

His design has been simply to draw from the common events of life, which every child must notice, a practical illustration of the value and necessity of religion and virtue. He has therefore taken for his subjects the daily occurrences that presented themselves in the immediate circle of his acquaintance, and anything in short, which might impress the youthful Christian with the *one great truth* that religion is essential to our happiness, and that there is no situation in life to which it would not impart new pleasure.
August 6. 3t.

QUAKER BOOKS

At this Office. The works of GEORGE FOX, complete in 8 vols.

Works of WILLIAM BAYLY, reprinted from the English edition.

The Friend, or Advocate of Truth, 3 vols.

Friend's Trial, vols. 1 and 2.

Shewen's Works.

Mason's Review of Martin's Sermons on particular and unconditional election.

Holiday Jackson's view of William Penn's treatment of the Indians.

*** These books may be obtained at this office on reasonable terms. June 25.

WESLEY'S WORKS.

A few sets of the complete works of John Wesley, may be obtained at this office. June 11

SELECTED POETRY.

THE IDIOT MOTHER.

A child of an idiot young woman, near Wyoming, was taken from her to be given to a nurse. It was sent to the other side of the Susquehannah, but the mother swam across the river to see it.

How deep and how holy, Oh Nature, must be
The hopes and the feelings awakened by thee!
No barrier can earth, time, or circumstance make,
The ommpotent strength of thy love cannot break.

They may send us away to the isles of the sea,
But a path will be found for the mind that is free.
No prison can keep, and no iron can chain
The hopes of the heart, and the thoughts of the brain.

The mind in the pure love of nature is brave,
It will pass through the mountain—the river—the grave!
Man may build up his wall from the earth to the sky,
But the strength of affection will break it—or die!

And such was the love which the idiot felt,
In the depth of the lone forest vale where she dwelt,
No treasure of art or of science she knew,
But a feeling of soul far more holy and true.

O'er no page of the bard had she pondered and wept,
No gems of the muse in her bosom were kept,
The deeds of the mighty of old were unknown,
But hers was the heart of the mother alone.

They had carried her child o'er the river away,
And she shed not a tear in the notice of day;
But she waited till evening its shadows had strown,
And then she went forth through the forest alone.

She passed the dark wood,and she stood by the side
Of the deep stream that rolled down its turbulent tide;
The brave would have paused ere he ventured to stem
The spring swollen waves, but she stayed nor for them.

She saw not—she thought not—of aught but her child;
The wind shook the trees, and the stream murmured wild;
She plunged and the stars twinkled brighter to see
How strong the pure love of a mother could be.

She has passed the deep wave—she has strained to her heart
The child of her love, and she will not depart!
There are feelings of nature will not be controlled,
That give strength to the weak and timid make bold.

STANZAS.

BY MISS MARY ANN BROWNE.

Come to the fields and woods!
The spring is breathing o'er the land—
The flowers within the solitudes
Rise up a beauteous band;
The hearth—the hot hearth scorn,
Come to the fields by day, by night—
By day fair flowers the earth adorn,
And stars the heavens by night.
Come, for all is soft and fair,
The power of God is present there.

Come on the glittering sea!
The waves are lulled in quiet sleep,
Only a ripple mild and free
Is on the murmuring deep;
Our bark shall glide along,
As if upborne on summer's breeze,
As softly as the night bird's song
Floats through the forest trees.
Come and adore the gracious peace,
That biddeth angry tempests cease.

Come to the towering hill!
Look all around thee and below
Mark the calm wanderings of the rill,
And the distant ocean's flow,
Look at the sunset clouds
That hold as yet the infant thunder,
In those dark silver-edged shrouds
The lightning soon will rend asunder.
Come, and in that crimson fire
The Lord of clouds and storms admire.

Come to the bed of death!
Step lightly—check that rising sigh;
Behold the parting of the breath
Without an agony.
Behold how softly fades
The light and glory in that eye,
As gently as the twilight shades
The azure of the sky.
Come and bow in thankfulness
To him who life's last hour can bless.

MISCELLANEOUS.

LETTER TO A DAUGHTER.

The following letter of the excellent Doddridge to his young daughter presents his character as a father in an amiable and interesting light. It is taken from the *fifth* and *last* volume, recently published, of his Diary and Correspondence.

TO MISS DODDRIDGE.

Walthamstow, Monday night, July 31, 1749.

My lovely Girl,—Your dear mamma, for being related to whom both you and I shall have reason to bless God as long as we live, will, I am sure, have the goodness to excuse me that I fail writing to her this post, that I may pay my respects to you and relieve her from the trouble of answering this, which will naturally fall to your share. As I have but little time, it happens very well that I have not much to say, more than to assure you of my tenderest love and great joy that you are, through the divine goodness, so well recovered. Indeed, you are so dear to me that every thing that looks like danger to you afflicts me sensibly in its most distant approach. It has pleased God so to form my heart, that I question whether any man living feels more exquisitely on such occasions; the life of either of my children, and of such a child, is more to me than the treasures of a kingdom; and there is hardly anything in which your excellent mamma is not immediately concerned, which I so much desire as that you may all live to bless the world many years after I have left it. Now, when I feel this tender affection so warm in my heart, it is a great pleasure to me (as it should be to you) to reflect that "as a father pitieth his children, so the Lord pitieth them that fear him." My dear child, you live by the divine compassion, to you, and to me; indeed I may say to both your parents, for you are exceedingly dear to us both. Let me earnestly entreat you to bear the sense of it upon your heart, and to consider that every instance in which God is pleased to afflict you, or to remove the stroke of his hand, calls for serious recollection as well as grateful acknowledgment. It calls for a solemn inquiry into the reason of the divine conduct, wherefore it is that God contends with us, and what returns he expects from us when he delivers us from going down to the grave.

It gives me, my dear, unutterable joy to think that you have deliberately chosen the service of God, and solemnly given yourself up to Christ at his table, thatou have there taken refuge and sanctuary in his blood, and entered yourself into the number of those who profess themselves his faithful disciples; I pray God you may be ever faithful. I would not flatter any one, especially my child; and I hope I do not flatter myself in the many good things I think of you. I truly think that you have many excellent dispositions by nature, if I may be allowed the expression; great humanity, great sweetness of temper, and tenderness of conscience, ready compassion for the distressed, a remarkable willingness to oblige others and a grateful sense of obligations to them, adorned with native modesty and humility, which really adds a great lustre to all. These are lovely qualities, and I bless God who hath given you so much of them, and I trust, sanctified them all by his grace.

Your next question will naturally be, 'and what do I want to complete my character?' Shall I, my dear, tell you plainly? I think it is resolution, diligence, and activity. Indolence and a disposition to trifle, seem to me your great snares. You will, therefore, not only to oblige your parents, but to please God, and, in some measure to repay his benefits, guard against them. Remember, my love, I entreat you, that we were all made to do good; and though that gracious Being, who knows our frame and our circumstances, requires no more than he has given us a capacity to perform, yet he requires *that*, even in the most private station of life. You will I hope, often remember what, indeed, my dear, you sometimes seem to forget more than from your natural good sense I should expect;—that the years of childhood are now past, and that you are entered upon the responsibility of rational life; and you will, I persuade myself, be solicitous that you may act wisely, of which you have daily before you a most amiable and edifying example in your dear mamma, from whom all who are about her may learn every thing that can, in private life, adorn religion, and make those around us happy. Endeavor, therefore, like her, to divide your time in a proper proportion between devotion, reading, working, and improving conversation; not overburthening your delicate frame, for that would grieve me much, but always aiming at something that is right and good; in the pursuit of which that strong understanding, with which it has pleased God to bless you, will direct you, and which you will find a thousand times more pleasant than a life of indolence can possibly be; especially, when you consider that every capacity of doing good is a talent which God hath committed to us, and for which we are accountable.

These, my dear girl, are hints which I have often given you, and I now give them in writing, that you may review them at your leisure, and communicate them, whenever you think it necessary, to your sisters, that you and they may see how very near your interest lies to my heart. I must now conclude, only adding that, through the divine goodness, I am perfectly well, and as happy in the friends about me as I can be, while absent from those who must be dearest of all. I please myself with the hope that a few weeks will bring me back to you again, and that the day of my return comes nearer every hour. In the mean time you and your dear mamma and sisters may assure yourselves, that you may divide my heart among you, in such a manner as that each has, at least as large a share as she ought, and it is well if each has not a larger, and the necessary consequence is that you share my prayers too, in which respect I hope you will endeavor to balance accounts with,

My dear Child, your ever affectionate Papa,
P. DODDRIDGE.

[From the Southern Religious Telegraph.]

RELIGIOUS CUSTOMS IN IRELAND.

CORK, *December* 23, 1830.

I have just had the pleasure of attending "*A Breakfast Meeting,*" which is held once a fortnight in this city, and which has now been in existence about fourteen years. It is composed of pious men, ministers and laymen, of all protestant christians in the place, who each subscribe about 16 shillings per annum to defray the expenses of breakfasting together. The minister who first arrives takes his seat at the head of the table as chairman. Breakfast being over, a chapter is read by the chairman, and made the subject of familiar conversation, until the hour of separation, when the whole is concluded with prayer. The time they are together is limited at two hours. There were about 30 present this morning, among whom were an Episcopal, and a Baptist clergyman, and members of four or five denominations of Christians. The subject was Rev. i. 5, 7. They seldom get over more than a verse or two at a meeting, as the conversation is so frequently turned off from the text to some kindred subject. The effect of this meeting, in promoting christian union can be easily conceived.

The members of the Independent church in this city have a weekly tea party, of the same description with the breakfast meeting just named. Some seven or eight families open their houses alternately. About 7 o'clock, P. M., rich and poor meet at the brother's house, and take their tea together, as a family. At 8, one of the male members, in rotation, takes the chair, and opens the meeting with a hymn and prayer. If there be any particular subject for discussion, it is taken up and briefly disposed of; after which a verse, a chapter,and sometimes a whole book of scripture, is then taken up, and remarked upon uutil a quarter to ten o'clock, when a hymn and a prayer conclude the service. The ladies, I observe, frequently have their work, but no one may talk except on the subject under remark, in an audible tone, and to the chairman. To this meeting none are admitted but members of the church.

In your pages, some twelve months since, an attendance at tea parties, on the part of professing christians, was seriously and perhaps very properly condemned. But to a Cork tea party, such as I have described, there could be no objection. It is true that when topics are introduced upon which members differ in opinion, there might be an eagerness in debate which would amount to "emulations," and which would grieve the spirit of brotherly love; but upon the whole, as many of your readers must have parties, I would recommend the Cork tea party, as one of the most profitable I have ever attended.

In connexion with this, I wish to mention the manner in which family worship is conducted by some members of this church. Instead of being seated in every part of the room or about the fire, as is most common, I judge, among your readers, the family are all seated around the breakfast or the tea table, which maintains its place in the middle of the room. Every individual has a Bible, and all read in rotation. Sometimes the father makes a remark, or asks a question. Sometimes one of the children reads a comment by Doddridge, Scott, or Henry, upon the passage; and the whole is concluded by a prayer. Sometimes the questions and remarks follow the prayer. Singing is generally omitted. The peculiarities to which I meant to direct attention are, that the family is grouped around the table, all have books, and all read. It is thus made, literally, a *family* service; attention is kept up; and the children so trained *to take a part*, will not find it easy to live, without some religious worship when they shall have families of their own. I have observed a child, just able to read, to be evidently *delighted* that the hour of family prayer had arrived. To have a seat in the circle, to have his Bible, and to be permitted to read his verse in turn with the older children, seemed to be a greater gratification than any play whatever. In another family, both the parents of which happened to be called away, I was much pleased to see the children assemble at the hour of prayer, find their chapter and read it for me with the greatest propriety. Two of them were grown, the eldest son had entered on the practice of singing, but none were professedly pious. None, however, seemed to be *ashamed* of thus seriously reading the Bible, and it is not likely that in families of their own the reading of it will be neglected.

[From the East India Magazine.]

ANCIENT AND MODERN POLAND.

In all the East India Journals we find that Poland, the most magnanimous, the most unfortunate of nations, is an object of intense solicitude; we therefore lay before our readers the following digest of the actual territory and population of a kingdom; of which there have been so many disgraceful partitions, re-unions and re-partitions within the last forty years, as to render it almost impossible to define the boundaries of the Austrian, Prussian, or Russian dominions.

Ancient Poland was a large country of Europe, lying between Germany, Russia, Turkey, and Hungary. Including Lithuania, it contains 284,000 square miles, and 23,000,000 inhabitants. The partition of Poland between Russia, Austria, and Prussia, took place at three distinct epochs, 1772, 1793, and 1795, and the result of the whole was as follows:—

	Square miles	Population
To Austria,	64,000	4,700,000
To Prussia,	62,000	3,600,000
To Russia,	158,000	6,700,000
	284,000	15,000,000

At the peace of Tilsit, (July 1807) Buonaparte stripped Prussia of the greatest part of her Polish possessions. Of these he gave a small portion to Russia, and erected the rest into a new state, called the Grand Duchy of Warsaw, which he assigned to the King of Saxony. In 1809, after vanquishing Austria in the field, he compelled her to cede part of Gallicia to Russia, and another part to his new Grand Duchy. But all his arrangements were overturned by the disastrous campaign of 1812; the Russians reoccupied Poland; and the Congress of Vienna, while it decreed to Austria and Prussia a partial restitution of their late cessions, confirmed to Russia all the Polish and Lithuanian provinces acquired before 1795, conferring on her, in addition, the sovereignty of the central provinces, which constitute the present kingdom of Poland. Each of the three powers was enjoined by the Congress to give to its respective portion of Poland as free a constiiution as circumstances should permit.

The following table shows how the territory and population were divided between the three powers at the Congress of Vienna:—

	Square miles	Population
To Prussia,	29,000	1,800,000
To Austria,	30,000	3,500,000
Kingdom of Poland,	47,600	2,800,000
To Russia,	178,000	6,900,000
	284,000	15,000,000

The Kingdom of Poland, as constituted at the Congress of Vienna, is the seat of the present revolution. It comprises the chief part of that, which from 1807 to 1813, formed the Duchy of Warsaw. It consists of the central provinces of ancient Poland, bounded all along its frontier by the respective acquisitions of Russia, Austria, and Prussia. Area, 47,000 square miles. The population at present is estimated at 4,000,000. The country, though subject to the Sovereign of Russia, was governed in every respect as a separate monarchy. The regal dignity is vested in the Czar, represented by a viceroy, in whom, and in a cabinet of ministers, an executive government resides. The religion of the majority is the Catholic. The Protestants of different sects are also numerous; and there are many members of the Greek church. The Jews are computed to form a seventh part of the whole population.

[From the New Monthly Magazine.]

CHOLERA MORBUS.

The attention of the French Academy of Sciences has been greatly engrossed during the last two months concerning the very important inquiry, how far the dreadful disease which has made such ravages through the southern provinces of Russia, and appears gradually proceeding westward through Europe, can be deemed a pestilental or contagious disease? The French medical men, like those of their profession in this country, are equally at issue on this question, as on that of the true nature of the disease called the Plague. Dr Jahinichen, an eminent physician of Moscow, who has had much practice and observation on the cholera, gives his opinion, that the disease is neither directly nor indirectly contagious or epidemic, but that it derives its origin from some specific miasma or aerial poison in the atmosphere; at the same time, the predisposing cause, whether arising from miasmata, poisonous vapor from vegetable putrefaction, or any other original source, would be greatly aided by a person in health being compelled to breath the air of a house or hospital where the disease already exists. This doctrine is so perfectly analogous to that of the modern treatment of all classes of fever, as almost to carry conviction of its truth upon the face of it; yet it is difficult to satisfy a whole nation, or even the major portion of a large community, that a disease which has made such ravages as the cholera of Moscow (which is said to be identical with the Indian cholera) shall be deemed non-contagious. As there appears to be nothing epidemic in this disease, according to Dr Jahinichen, but that it is produced by certain local atmospheric influence not distinctly understood, nor perhaps capable of being guarded against, it is to say the least absurd, as some journals do, to recommend Government to resort to the rigorous measure of a quarantine on all Baltic vessels. The only precaution recommended as a preventive measure against this formidable disease, is that of preserving good ventilation in houses and hospitals, and good wholesome food. Want of attention to the latter point, is, probably, the parent cause of the disease; for we recollect that, a short period after the erection of the Milbank penitentiary, a disease nearly similar in character prevailed in that prison, and which baffled the the skill of all the medical practitioners of that establishment for many months, and only subsided by adopting a better diet and change of air for the patients of the establishment.

[From the Glasgow Chronicle.]

FOLLY OF MONKEYS AND MEN.

The natives of the Indian Archipelago have a very peculiar mode of catching monkeys. They make an opening in the top of a cocoa nut large enough to admit a monkey's paw; through this opening they extract the kernel and introduce lumps of sugar into the shell, which they fasten to the branch of a tree, leaving a person to watch it. As soon as the monkey perceives the shell, it proceeds to examine it, and on ascertaining the contents inserts a hand, grasps a piece of the sugar, and although it finds it impossible to withdraw the hand with sugar in it, yet such is the avidity of this greedy animal that it will not let the sugar go to save itself, but actually perseveres in its efforts to extract it, until it is taken by the person on the watch. Are there not bipeds in this country, who resemble the monkey in their unwillingness to let go the lump of sugar?

MISSIONARIES ARRESTED.

We give, as we find them in the Recorder and other papers, extracts from a letter from the Rev. Mr Worcester, a missionary to the Cherokees, to one of the Secretaries of the American Board of Foreign Missions. The statements we believe are indisputable; comment would be superfluous.

Jail at Camp Gilmer, July 18, 1831.

Early on Friday morning, July 8th, I with my guard joined sergeant Brooks, at the house of a near neighbor, and rode thence ten miles, to where Col. Nelson was, with a detachment of which that under Mr. Brooks, by which I was arrested, was only a part. There I found the Rev. Mr. Trott, a Methodist Missionary who has a Cherokee family, and a Cherokee by the name of Proctor. Proctor was chained to the wall of the house by the neck, and had another chain around his ancle. He had been arrested, on Tuesday, on the charge of digging for gold; chained the first night by the ancle only, the second and third by the neck to the wall and by the ancle to Mr. Trott. Mr. Trott was arrested on Wednesday, and taken on horseback about 10 miles to where Col. Nelson then was. He had been before arrested, and was under bonds to answer at court for the offence of residing in the nation without license, and now was taken again, as having committed the second offence by returning to his family while the cause was pending. On Thursday he and Proctor were marched on foot 22 miles, to the place where I found them, Proctor being chained by the neck to the wagon. This manner of treatment, I supposed, was occasioned by his having offered resistance when arrested, and afterwards attempted to escape.

When I was arrested sergeant Brooks inquired the state of my family, and when told that Mrs. Worcester was still confined to her bed, remarked that he regretted that Col. Nelson was not himself present, implying, as I understood him, that if he were, he probably would not arrest me under such circumstances. When we arrived where Col. Nelson was, I requested Mr. Brooks to mention to him the state in which he found us, which he very readily promised to do; but certainly had not fulfilled his promise when I heard him say that I was to go on to Head Quarters—i. e. to this place. Perceiving, therefore that the state of my family was not to be regarded, I said no more.

We were then marched on foot 22 miles to the same place from which Mr. Trott and Mr. Proctor were taken the day before, Proctor being again chained to the wagon. We had proceeded about three miles when we met Messrs. McLeod and Wells, two Methodist clergymen, not residing within the charter of Georgia. With leave of Col. Nelson they turned and rode along some distance in our company. In conversation Mr. McLeod asked Mr. Trott whether he had been chained the preceding night, and being answered in the affirmative, asked if it were according to law to chain a prisoner who manifested no disposition to escape. Mr. Trott said he thought not, but that we ought not to blame those under whose charge we were, as they were obliged to act according to orders. Mr. McLeod remarked, "It seems they proceed more by orders than by law." This gave offence. A few words had passed between Mr. McLeod and some of the guard, when Col. Nelson rode up, and being told of the remark, asked Mr. McLeod where he resided. He replied "In Tennessee." Col. Nelson, with a curse, ordered him to "flank off." Mr. McLeod, turning his horse, said, "I will, Sir, if it is your command," but added, hastily as he afterwards said, "You will hear from me again." He was then riding away, when the Col. ordered him to halt, and then to dismount and lead his horse along in the rear. He then inquired of Mr. Trott whether this was "one of their circuit riders." Mr. Trott answered "Yes." Mr. McLeod's horse was then taken from him and delivered to Mr. Wells, and he was declared a prisoner, and ordered to walk on with the rest. For a short distance Brooks compelled him to keep the centre of the road, through mire and water, threatening to thrust him through with the bayonet if he turned aside. In the mean time he was heaping upon all our heads a load of tremendous curses and reviling missionaries and all ministers of the gospel in language which, for profaneness and obscenity, could not be exceeded. The words of our Saviour he turned into ridicule—"Fear not"—said he tauntingly—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The manner in which these words were uttered did not prevent me, at least, from rejoicing in the consolation they afford.—Brooks was the chief speaker, and exceeded all, though some others joined him in his revilings.

At night the four prisoners were chained together by the ancle in pairs.

Some time after we lay down, a small detachment arrived with Doctor Butler. He had been arrested at Haweis on the preceding day. After crossing a river, three or four miles from home, a chain was fastened by a padlock around his neck, and at the other end to the neck of a horse, by the side of which he walked. Night soon came on. The horse was kept walking at a quick pace, and Dr. Butler unable to see any obstruction which a rough wilderness road might present, and liable at any moment to fall, and so to be dragged by the neck till the horse should stop. After walking some distance in the dark, on representing the danger of his situation, he was taken up behind the saddle, his chains being still fastened to the horse's neck and short enough to keep his neck close to the shoulder of the guard. In this situation the horse fell. Both his riders fell under him, and neither the horse nor either of the men could rise, till others could come, and, after ascertaining their situation by the sense of feeling, roll the horse over. Dr. Butler was considerably hurt, but the soldier more, having two ribs broken. After this, till they came to their lodgings, Dr. Butler was permitted to ride, while a soldier walked. In the mean time they lost their way in the woods. However, they found a pine knot, of which they made a torch by striking fire, and by this means recovered their way. Their lodging place was only 14 miles from Dr. Butler's, but it was midnight when they arrived, well drenched with rain. When they lay down, the prisoner was chained to his bedstead by the ancle, the officer, however, putting a handkerchief around under the chain. The next day they had 35 miles or more to travel. Dr. Butler wore the chain on his neck, but no longer fastened to a horse. He was occasionally permitted to ride, one or another of the soldiers walking in his stead. At night he was chained to Mr McLeod and me.

On Friday morning we had to cross the Hightower river in a boat. As the prisoners, with a part of the guard were crossing, Mr. Thompson was observed on the opposite side waiting to speak with us. At the same time Col. Nelson and sergeant Brooks were observed in conversation. Brooks then called to those who were with us, charging them that no person should be allowed to speak with a prisoner privately, and no letter to be delivered unexamined.

Proctor was now mounted on his own horse, (which had been taken as a prize when he was arrested) wearing a chain as Dr. Butler had worn it the day before. He had a bag of clothes for a saddle, and a rope halter instead of a bridle. No other one was chained. When we had travelled a considerable distance, four of the soldiers were so kind as to walk four or five miles, and allow the prisoners to ride; for which we were told they were afterwards abused by Brooks, who now had the command of the detachment, Col. Nelson having parted from them. Afterwards Mr. Trott, being likely to fail, was mounted on Proctor's horse in his stead. Still later Mr. McLeod, having become so lame that he could scarcely walk, solicited the privilege of riding. Brooks, with much cursing, compelled him to walk on. Afterwards, however, he ordered Mr. Trott to dismount, and placed Mr. McLeod in his stead. Our day's journey was 35 miles.

At night only Proctor was chained, Brooks having retired without giving any orders on the subject, and the officer who had charge of us not being disposed to chain us.

The Sabbath came, and we had 22 miles to travel. Remonstrance would only have irritated. We were under the command of armed men, and must travel on. Mr. McLeod, being utterly unable to walk, was mounted on Proctor's horse. Mr. Trott was allowed to ride a part of the way in the wagon, and Dr. Butler and myself two or three miles on horseback.

Arrived here, we were, as a matter of course, marched into camp under sound of fife and drum.—We were then introduced to the jail, Brooks saying as we entered, "There is where all the enemies of Georgia have to land,—there and in hell." Happily man has not the keys of the everlasting prison.—At night a white man who has a Cherokee family was added to our number.

On Monday Mr. Thompson and Mr. Wells came and requested an interview with us. Mr. Thompson was admitted, under the restriction that no one should have any private conversation with us, or receive any papers from us without their being inspected by Col. Nelson, who has the present command, Col. Sandford being absent. Mr. Wells was refused admittance.

Mr. McLeod sent a note to Col. Nelson on Monday, requesting a personal interview. On Tuesday morning Col. Nelson sent for him, and dismissed him. He was not permitted to return and bid us farewell.

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